

COMA BERENICES;
Or, The
HAIRY COMET;
Being A
Prognostick

OF
Malignant Influences from the many blazing Stars wandering in our Horizon.

1 Tim. 2. 9. --- Not with brodered hair.

1 Pet 3. 3 ----- Not of Plaiting the hair.

*In the Homily of the Church of England against
Excess of Apparel.*

The proud and haughty stomacks of the daughters of England are so maintained with divers disguised sorts of costly apparel; That, as Tertullian an ancient Father saith, there is left no difference between an honest Matron and a common Strumpet.

Jerom to Læta.

*Ne caput gemmis oneres, nec capillum irrufes &
aliquid de gehenna ignibus admisceas.*

LONDON; Printed in the Year 1674.

Womens Gorgeous Attire.

1674.



Against Womens Gorgeous attire about
the head, &c.

Ely Philip 1708

For coma Berenices, see the Dictionaries of
names.

C.106 c.c.38

Joanna Brett

COMA BERENICES;
Or, The
HAIRY COMET;
Being A
Prognostick

OF

Malignant Influences from the many blazing Stars wandring in our Horizon.

1 Tim. 2. 9. --- Not with broidered hair.

1 Pet 3. 3 ----- Not of Plaiting the hair.

*In the Homily of the Church of England against
Excess of Apparel.*

The proud and haughty stomacks of the daughters of England are so maintained with divers disguised sorts of costly apparel; That, as Tertullian an ancient Father saith, there is left no difference between an honest Matron and a common Strumpet.

Jerom to Leta.

*Ne caput gemmis oneres, nec capillum irruffes &
aliquid de gehennæ ignibus admisceas.*

LONDON; Printed in the Year 1674.

CO M A B E R E V I C E S
 O r T h e
 H A I R Y C O M E T
 B e i n g A
 P r o g n o s t i c

O F
 M i s e r a b l e I n f l u e n c e s f r o m t h e m a n y d i s
 t r i c t S t a r s w a n e r i n g i n o u r H o r i z o n .

I T e m . 2 . 9 W e t w i t h f r o i d e n d h a i r .
 I P r o . 3 N o t o f P l a i n i n g t h e h a i r .

I t i s t h e f r i e n d s h i p o f t h e C l a s s o f E n g l a n d a g a i n s t
 E x c e s s o f A p p e t i t e .
 T h e p r o d a n d b a n q u e t t o m a k e o f t h e d a u g h t e r
 o f E n g l a n d a r e t o m a i n t a i n e d w i t h d i v e r s
 d i s t r i c t t o n s o f c o s t l y a p p e t i t e . T h e r e a s
 t o m a k e a n a n t h e r F a t h e r l i n e , t h e r e i s l e s s
 t o d i s t r i c t t o n s a n d a n t h e r A l l o n a n d a

L B B 11.51

N o c a p i t e G e n e r a l o n e , w e c a n n o t e x p e r i e n c e
 t h e d i s t r i c t G e n e r a l o n e a n t h e r .

L O N D O N : P r i n t e d i n t h e Y e a r 1 6 7 4 .

SATYRA in SATYROS

W Ho'll say shag'd Absalom no sons bagat,
When every man almost looks like his
brat,

Or Jezabel, no painted Daughters nurst,
(For Jehu's dogs or sword) by Heaven curst,
When such a breed of Bashians bulls do roar,
That pass at Virtue and Religion goar.
Of old in Temples, veil'd were modest faces,
But now for Mates they gaze with open traces.
The Goats of Kensington yield silver hair,
And in rank curls their wanton eyes do glare.
No shame, since on them their wild Satyrs glance,
And cloven feet do round about them dance.
Hir'd Galen says, 'tis for their health to lop,
And sends them to the Barber Surgeons shop.
Its true, their soft and watrish brains they plead,
New scurveys then, and saltish humors dread.
Thus they traduce poor Galen, who to cure
Their French Consumptions bids their heads im-

more

With spiced caps, and dangling borders charm,
For Frenches, and to keep their doublets warm:

What, go like no body? we're quite undone,
For then brave Hectors our cropt Amors shun.
O Pandion fashion taught in Phœbus

School,
Where Frantick Priests bestride the
Delphian stool.

a intonsus
Apollo.

Hence the Fanatick Omens of grim times,
When hairy Comets blazon out our crimes:
Their bushy rays with powdered guilt do shine,
But shall ere long hiss in the Stygian brine.
Their serpent-towers stollen from Avern lakes,
Tyrinthius stern shall lash with fiery snakes,
Of all the forest, Hells black Nazarites,
Doctors of Chaucers song, woodcocks and smites.
How just they look when their hair Hoods are laid,
And they to some unlawful bed are strayed.
Such Shepherds shear themselves, and vow to hang
Their Fleece in Venus Temple whence they sprang.
Such Florence Priests along our streets do waue,
In Per-wigs marching to confess som Knaue,
Or Parthian Dames sore pricke in conscience now,
By horned bulls that graz'd their brazen brow:
Are these fit Jacobines for him to bless,
Who sue to Heaven in rough Esau's dress.
If for their Clergy they will scarce obtain,
And miserere mei chaunt in vain.
I leave these Balaams and their Vestal Nuns,
To this good Pontif, who in Vizor runs,
To scourge their whorish Garbs within the Court
Of this short Treatise, and to spoil their sport,

That

That they may cook no more hair bak't or sed,
Lest he afresh should winde his smarting rod,
But learn to tend chaste fires within their breast,
Till holy flames convey them to their rest.

---Difficile est Satyram non scribere.

A 4

A

... to the end of the world ...
... the end of the world ...
... the end of the world ...

... non martyris ...

Wigs equal in expense to
a Tax or Subsidy } - 1.

..... Fruits of the Tree
of Pride - 4
Priests Wigs. buzzed by artificial - 0

Wigs. - worn as a defense in time of
danger - 10

2 as a covering for natural defects 11
(not worn by Elijah) - 11

3 as ornaments - 11

A
Invented by Satan - 12

the wearing of them a Sin - 17

a reproach to Providence - 19

Proscribed by the Heathens
by the light of Nature - 23

by the ancient lights of
the Church - 24

by TERTULLIAN. CLEMENS.

Flag of Vanity - 25

Works of darkness - 26

worse than baldness & sackcloth - 28

I know people generally say they may comfort
 themselves with the expectation of a better
 world, if they should speak otherwise.
 A Prognostick of malignant Influences, &c.

THere are great complaints of want and
 grievances, both in the City and King-
 dom. That Trading is dead, that Tax-
 es are heavy, and that the Dutch War
 hath half undone us. But who will believe our
 complaints, or at least who will pity us, whilst we
 have money good store to bestow upon superflu-
 ous and questionable; if not unlawful vanities?
 The price of one of those Periwigs which some
 men wear, would pay more than what they are
 rated at for a years tax of subsidy. 'Tis true in-
 deed, that Arthem, whoredom, and desperate
 swearing, with such like, are the great capital
 sins under which the Kingdom groans, and for
 which all who have not baffled their consciences,
 or are bereaved of their understandings, expect
 an heavy reckoning ere it be long. But we may
 also put into the black Inventory and Catalogue
 our abounding pride and luxury (which were
 accounted sins by our forefathers, but are almost
 become our virtues) our vein of fantastical fash-
 ions and strange apparel, for which
 the children of Nobles were severe-
 ly threatned.

I know people generally say, they may conform to the garb of the times they live in, without deserving the imputation of pride or vanity. And it were strange, if they should speak otherwise. Pride is a sin which most practise, but no body will own, till it be shaven, and its

Deut. 21. 12. nails pared, as the Jews were directed to deal with the captive

woman before they took her to wife; but when it is swaddled up in soft expressions, when it is fitted with the plausible name of handfomness or decency, then the sweet Babe is sniled upon, and dandled upon the knees of the greatest Professors, without fear or remorse. The best way for us to judge of persons and things is by their fruits. If the effeminacy of the men of this generation in their hair and habits; if womens naked breasts, spots, towers, curls, &c. be not fruits growing upon the tree of pride, I wonder what pride is. Let us take heed, while we thus plead for our own, lest we legitimate the vices of all former Ages, wherein some invented divers and strange fashions of curling their hair; others coloured it with unguents and powders; some put upon it

the filings of gold to make it shine, as *Venus* the Emperor, some others tied up the Tresses of it with golden

ribbands. And in the days of *Helio-*
Lamprid. in liogabulus, there were certain men
Heliogab. who bound up their hair in a caul,

after

after the manner of women, that they might
 curry favour with him by the imitation of his
 manners.

Pretences are never wanting, especially to those
 who live in eminent Cities, when their dealings
 and converse are with Persons of Quality, whom
 they think themselves obliged to comply with in
 these matters for their own profit. But that is a
 cursed gain which is gotten by stretching the con-
 science to a sinful compliance, with the corrupt
 humors and inclinations of the men of this world.
 Yet if these men would speak impartially, the plea-
 sing of others is not the only or chief cause (if any
 cause at all) of the unjustifiable excess and vanity
 of their habit, but rather an affectation and desire
 of being like the great ones of the earth, herein
 resembling *Aesop's* frog, who fain would have
 swelled her self to the dimensions of an Oxe,
 but the poor Animal failed in the enterprize.

The truth is, Cities of great resort and com-
 merce, and where Princes keep their royal Resi-
 dence, as they grow wealthy, so they grow proud
 and wanton, not knowing what they may eat, or
 what they may drink, or wherewithal they may
 be clothed: when they are waxed fat like *Jesu-
 rurs*, they fall a kicking, and nothing will tame
 them, till they are brought low by some terrible
 judgements. Pride like the Gout harbors chiefly
 amongst rich people, and in great opulent Cities,
 as appeareth from *Jer. 13 9*. Thus saith the Lord,
 after

after this manner will I marr the Pride of Judah, and the GREAT PRIDE of Jerusalem. It is too visible, that a great number of Citizens take not their measures from their Estates or Quality, when those of mean Occupations vye it with great Personages in fashionableness and Gallantry, as if all London's Tradesmen were Merchants, and their Merchants were Princes. *Isa. 23. 8.* By the Ordination of God, as there are distinctions of callings and degrees amongst men, so there ought to be distinctions of habits. A grave and Dr. Sibbs Iy. learned Preacher of that City *don's convey. p. 17.* gave them a seasonable Remembrance many years ago, That overmuch delicacy in attire was a fatal thing, that there were many in the City and in the Country given to overmuch nicety and sumptuousness in this kind, and that it was a forerunner of ruine. But we have out passed the luxury of those times. The Tree of Pride hath blossomed and born other manner of fruit, when those whose education hath been in shops, can give as many pounds for a Periwig, as would almost make up a stock to set up a poor Apprentice, or relieve many a poor Member of Christ, which languisheth under great pressures and wants: I hope they are well provided with an Answer against the day of Judgment, *Lk. 16. 2.* When they shall give an account of their Stewardship.

to him that judgeth righteously, and accepteth not
the Persons of men.

I know it is pleaded that these things are in-
different, and men think that their estates are their
own. But the pretence of harmlessness and indis-
ferency hath almost undone us all, and opened a
gap to all manner of licentiousness. If we list to
follow odd scandalous fashions, and are taken
with the capricious inventions of unsober fantasti-
cal persons; we hush our consciences, and silence
our reprovers, with the powerful name of indis-
ferency. But admit they were so, is there no
circumspection to be used in the Practice of in-
different things? It is an observation grounded
upon long experience, That Religion is always
going down the wind, when its Professors and
Votaries allow to themselves a boundless and un-
warrantable liberty in things which are common-
ly called indifferent. A Malady which hath
its beginning in the extreme or outward parts of
the body, oftentimes at last invades the vitals,
and proveth mortal. And though mens Propriety
in their estates ought not to be denied, yet it
should be remembered, that they must and shall be
accountable, God always reserving the supreme
Propriety and Dominion to himself, and there-
fore he calleth it, *My Flax and my Wall*,
Hos. 2:9.

Not a few bolster up themselves in their conformity to the vain fashions and disguises of the times, because they do no more then what is common. But thinking thus to alleviate the business, they make it well the worse. For corruptions, the more common they are, the more they provoke God, and the more fatal they are to men. When all flesh had corrupted their way, we know what became of the old world, *Gen. 6. 12*. They sinned together; and they went down quick together into that universal grave of waters.

But that which giveth a greater countenance and reputation unto the excess which we are speaking of in habits and hair, is, That eminent *Professors* have taken them up, and licensed them as it were, at least given them protection under the venerable names of Profession and godliness. But the more is their shame in the judgement of the most discerning unbiaised persons, who cannot but wonder at the unbridled practices of divers of our modern Professors, and lament to see how much Religion is abused in the house of her friends. I will not deny, but that divers of them are conscientious godly persons; but I take this for none of their godliness, or the proper fruits of it.

There is a strange incongruity and unevenness in the ways of some people, which I could never yet reconcile, or well understand. They will not come at Common Prayer, because they say
some

some of it was taken out of the Mass-book: they
 think it a Surplice, because it was worn by the Ro-
 mish Priests in their idolatrous worship: but as
 for vain, ridiculous, immodest fashions and at-
 tresses, they never boggle at them. A tender con-
 science indeed will make men afraid of one sin as
 well as another, or else it is not tenderness of con-
 science but *hypocrisy*, as the Apostle sheweth,
 Rom. 2. 23. and an evidence of partiality in Gods
 Law.

That mans or womans conscience is of a
 strange temperament, that will not give them
 leave to conform to the Church, but never trou-
 bles them for conforming to the World. It is a-
 lien from my present undertaking to declare for
 or against Conformity: (I would offend none,) but I do not like it, when there are hills and dales
 in mens consciences, when at some things they
 strain and other things as bad they swallow down
 without the least appearance of reluctancy. They
 which upon pretence of scrupulosity, refrain from
 the publick established Worship, had need be ve-
 ry careful how to indulge themselves in any ways
 of sensuality, lest that passage of the Apostle be
 laid in their dish; but those which are otherwise
 minded, *These be they who separate themselves,*
sensual, having not the Spirit, Jude 19.

There is one thing more which gives no small
 encouragement to the vain fantastical garbs of
 these times, (which are one of the dotages of the
 world now waxing old) that the hand of the
 Priests

Priests, and Spiritual Guides are chief in this
 Trespas. I speak not this of all, for there are
 many of them whom the contagion of the times
 hath not touched, who still retain that old Apo-
 stolical gravity, which best becomes their place.
 In the mean time others of their brethren take to
 themselves a greater freedom, and others no
 doubt take example by them, (which for the re-
 verence I have to them I should never publish;
 were it not exposed daily to the view of all men)
 what may not others do, when persons venerable
 for their Office, eminent for their Gifts, and
 otherwise of pious exemplary lives, standing in
 the room of God, and acting as Messengers of
 the Lord of Hosts, shall pray and preach in pub-
 like Assemblies, and perform all other duties of
 their sacred Function, with long buzzed Periwigs,
 or Borders of Artificial hair, hanging over their
 bands and shoulders? From the beginning it
 was not so. I dare undertake for them, Paul or
 Timothy, Ignatius or Polycarpus, Bradford or
 Hooper, would have thought themselves as ill
 habessed for their work in this Attire, as David
 did when he put on Sauls Armor. There is a
 greater degree of gravity, compo-
 sedness, mortification and sobriety
 required of them than of others.
 1 Tim. 3. 4 It is a great disorder when the
 Shepherds infect the flock. The Lord was high-
 ly displeased, Jer. 23. 15. when from the Pro-
 phets

the streets of Jerusalem, the contagion of evil example sent forth into all the Land.

Neither may others justify their undue Practices in these things, from the example of their Guides; for they are men subject to like passions with others, too often surprized with the same temptations of pride, affectation and vanity; and when they give way, they expose their Persons and Office to contempt, to the great detriment and hindrance of their labours.

There is a general Complaint that little good is done by preaching in these days: and I fear that Ministers in part may thank themselves for it, whilst they immerse themselves in the manners and fashions of this world; whilst people in their habits and converse can see so little difference between their Guides, and one of the *vain fellows*, *2 Sam. 6. 20* They despise them in their hearts. Those teachers which will keep up the reputation of their holy calling, and be successful in winning souls, must keep at a remote distance from the extravagancies and levity of the Times, as appeareth from the example of *John the Baptist*, the austerity of whose life, and the very plainness of whose habit procured veneration to his Person and prepared the way before him, as he did before his Lord and Master. One part of the Ministers work is with zeal and authority, to rebuke the most prevailing corruptions: but their mouths are stopped, and the edge of their reproofs is
B
blunted.

blunted, when they are involved under the same guilt which they arraign in others. Reprovers had need be innocent (lest their weapons be beaten back upon their own heads.) The Snuffers of the Tabernacle were to be of pure beaten gold. When the Ecclesiasticks of France inveighed against the Pomp and Luxury of the French Courtiers, the then King replied upon them with great disdain and indignation, Let the Clergy-men first of all reform themselves, there are none so fantastical and vain in their Habits as they. The Chancellor of Paris, who was an ear-witness, Gerson. is the Author of this Relation.

N.B. But lest I may seem hitherto to have produced words rather than Arguments, I shall lay down my Reasons against the custom of wearing Artificial counterfeited hair by either sex; hoping that persons of modesty, candor and conscience, (if at least they shall prove cogent and weighty) will render up themselves Truths prisoners, or rather its willing and thankful Proselytes. And herein I shall give the precedency to men, who otherwise may justly challenge it. Upon a little search into this matter, I finde that men have had recourse to this Practice, chiefly in three cases.

1. Some have used it, the better to conceal themselves in time of danger. Thus Hannibal fearing to be killed in his Winter-
Polyb. Hist. quarters by certain Gauls, caused
1.3, hair

hair of different Ages artificially composed to be prepared for him.

2. Others have used Periwigs, or Borders of counterfeited hair, to supply the defect of their natural covering, fallen from them by reason of Age or sickness; using them for warmth, and to hide the shame and uncomeliness of baldness, which was ever accounted a deformity, as appeareth from the childrens mocking the Prophet upon the sight of his bald head, 2 Kings 2.23. His Master *Elijah* had no Periwig belike to leave him, when he bequeathed to him his Mantle.

3. A third sort there is whom God and Nature hath supplied with hair sufficient for Defence and Ornament: but they forsooth out of a humor must cut it off, and adorn themselves with borrowed Plumes, that they may be in the Mode of the Times, or please their own diseased fancies, or gratifie the eyes of wanton and witless beholders. And yet when they have done their utmost, a Lion or a Horse have a more stately Main. These I take to be the greatest number: And the Reasons why I judge the Practice of such, (especially if they be noted for a Profession of Godliness) scandalous and unlawful, I shall range in this following Order.

1. Because the custom of mens wearing Periwigs or counterfeit hair, was brought up by the worst of men, and used by them for the vilest purposes that can be well imagined. Men did I say? nay, an holy Bishop and *Cypr. de Hab.* Martyr of the Primitive Church said, That such like Practices were the Inventions of the Apostate-Angels.

Certain it is, God was not the Author of this fashion; in which Persuasion I am confirmed from the Scriptures, 1 John 2.16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the Pride of life, is not of the Father, but of the world. And if this be not a branch of the Pride of life, I wonder what is.

As far as I can learn, the world is obliged to the *Medes* for this invention of *Xenophon de* wearing supposititious, counterfeit *Cyri vita.* hair; a people given up to the lusts of uncleanness and luxury. And at the same time they used painting of their faces, and colouring of their eye-brows, all chips of the same block, unmanly pride and vanity. I would there were a Law enacted to make them a Pass, and send them back again to the place of their Birth, as we deal with Vagrants and Beggars; such Modes and Fashions would better suit with Pagans than with Christians. The Prophet tells us, *Zech. 5.11. That wickedness is upon its own proper base, when removed out of Judah,*

Judah, and hath a house built for it in the Land of Shinar.

The next time I reade of this fashion is amongst the *Romanes* and that not until their manners were degenerated, and they grown to a prodigious excess of Vice and Luxury. *Paul* speaking of their debauched manners at that very time when this uncouth habit began to be in request among them, saith, *That they were Inventors of evil things*, Ro. i 30. & I have sometimes thought, that this was one of the evil things intended by the Apostle. I do not finde that it was ever of vulgar use amongst the *Romanes*; and of their Emperors, I can finde in their Records mention of but four, which thus disguised their Heads, viz. *Caligula* a bloody Monster, *Nero* the worst man that ever was born of a woman, *Otho* a lover of strange flesh, and *Ant. ninus Bassianus*, an incestuous person and murtherer.

If any be inquisitive, to what purpose they assumed such a Garb, contrary to the gravity of the *Romane* people? I answer, they did it to disguise themselves when they went about their works of darkness: When *Caligula* went abroad by night to the Taverns and Stews, he absconded himself in a long garment and a Periwig, *Dion Cassius* and *Tacitus* relate the same thing of *Nero*.

Now this alone, as one would think, were enough to make sober persons disgusted against this habit, *That it was initiated in Sews, and falked upon the Heads of such Monsters.* We are at a sad pass, when the vanity and vicious Practices of the worst of Heathens, are naturalized and in daily use amongst Christians; Nay, when their botches are become no small part of our Ornament and Bravery. It was laid to the charge of others upon the like occasion, *That they were mingled amongst the Heathen, and learned their works.*

2. Another reason why I cannot approve our modern custom of mens wearing of Artificial hair, extended to such a length, prepared with so much Art and curiosity, is because it is repugnant to that sober, humble, mortified temper, which is required of Christians: Methinks men of sobriety, wisdom, conscience and gravity should disdain to wear those fooleries, where with Pagans were wont to deck the Statues of their Idols, as *Dempster, Baxhornius, and others relate*; and should be ashamed to behold themselves in the same dress with *Mercury and Priapus*. The Head is the noblest and most honourable part of Mans body, having a Desponical power over the Members; there is the Tower and Arsenal of Reason, the most noble Faculty of Invention, the wonder-
ful

*Baxhorn in
Sueton.
de orat.
&c. Plato*

ful Repository of Memory, the two Luminaries of the eyes, ordained to look heavenward, and from which there is the effulgency of Majesty and comeliness; which things should be a strong inducement to men, not to dishonour their Heads by ridiculous unseemly coverings. Besides, the remembrance of thorns worn by our Redeemer for our sake, should keep us for ever from crowning our heads with vanity and luxury.

Christians are the disciples and followers of a crucified Lord, who affected none of the worlds pomp and gaieties; they are or should be crucified to the world, which though it be an invisible work, and transacted in the inner chambers of the soul, yet there must be outward expressions of it in our conversations, and our very habits. In all things they should be singular Patterns of Moderation. But now it is hard to distinguish some of our greatest Professors from the most temporizing Gallants, who make their backs their God, as Gluttons do their bellies, unless they should wear a Ticker pinned upon their back, or we had some Nomenclator pointed out to us.

If any object, what you condemn, others both learned and pious account very sober; I should demand of them, What others do you mean?

They must be such as have forsaken the Dutch
Sentiments and Teachings of Nature. For *Paul*
saith, 1 Cor. 11. 14. *Doth not even Nature*
self teach you, that if a man have long hair,
is a shame unto him. And what longer hair can
he mean, than that the divisions of which cover
the breast and shoulders, like unto the wings of
spread-Eagles? The manners and discipline of
our Nation in the days of our fore-fathers would
not have born this; When one of

Fox vol. 2 the Lords of the Council, meeting a
p. 512. serving-man in the streets of *Lon-*
don, with his hair hanging down up-
on his shoulders, notwithstanding the presence of
his Vow, committed him prisoner to the *Mari-*
shalsea, for no other reason but because he thus
disguised himself, and went not after the *Eng-*
lish fashion.

But if we take *corvis* for comis *sapenbire*, as it
is used in *Aristophanes*, for mens priding them-
selves in hair; what more pregnant evidence was
ever given, then in wearing these costly elabo-
rate trifles, the matter of which must be fetched
far; (it may happen from *Norway*, *Germany*, or
the *wilde Irish*) and then it must be prepared by
the Barber or tire-woman, with great expence of
Art and precious time: it must be boiled, baked
stirched and powdered, before it be ready for use:

Tanta molis erat. Cro. Salmasius
Dial. de himself (of a laxer judgment in these
Coma. things

things then most) faith, that crisping of the hair
 and the use of exotick powders, is an indecency
 against the Law of God and Nature: and that if
 men content not themselves with that plain simple
 hair which Nature hath given them, but must have
 of another colour, and artificially formed or
 set; (*eam rem vitio, & peccato non carere pro-*
bat stantendum est) it is doubtless a sin. To
 know not whom such affectation doth please,
 unless it be the Devil; and upon this
 occasion I shall recite a story. A cer- *Cael. Rho-*
 tain Italian Maid was possessed by the *l. 8. c. 10.*
 Devil; and being asked his name, he
 answered, *Cincinnatus*; i.e. one delicately curl-
 ed. *Hac ille appellatione gestiens in clamantibus*
subinde res: pondebat, saith my Author. If I
 may be allowed to make a gloss upon this Relat-
 ion, (it should be this) That the Devil is wonder-
 fully pleased with that Vainness which the Curioso's
 of our Times are so studious of, seeing he adopted
 their name, and shewed himself, willing to be free
 of their company.

The Primitive Christians had a great abhor-
 rence of our modern luxury. When one Torquatus
 frequented their religious meetings at Rome,
 that he might inform against them, he was pre-
 sently suspected to be a false brother, because he
 spruced up himself so industriously, and used
 borders of Artificial hair; insomuch that one of
 them spake thus of him before Fabianus the
 Prator,

*Prator, Thinkest thou this man to
Baron. An. be one of our ? Jesus Christ never
nal. Tom. 2. : thought such Pests worthy to be any
p 276. of his servants.*

But why do I speak of Christi-
ans, when these things are decried and had in de-
rision by the Philosophers, Historians and Poets
of the Heathens ! whoever readeth them, shall
fide *Babylons* children reading Lectures of so-
briety to the sons and daughters of *Zion*.

One thing is worthy of our remark, that in
old time they which were curious about their
hair, were suspected to be of vicious inclinations,
as appeareth from that passage of the *Com-
edian*.

Quis tibi istuc credat Cynade
Plant. Asin. Cincinnatule. I forbear to
Act. 3. Scen. 3 English it.

I have often wondred, that so
many ancient men comply with this airy fashion.
Methinks multitude of years should teach them
more wisdom and gravity. For hereby in a
great degree they forfeit that honour which is due
to the hoary head, *Lev. 19. 32.* and seem to be
ashamed of that which is their glory, if they be
found in the way of righteousness, *Prov. 16. 31.*
A flaunting youthful bush of hair doth ill becom
them (as if it were yet but early spring with
them,) when their faces are wrinkled, their joints
tremble, and they have *December* in their bones.

It was a witty passage of *Hadrian* our abridger
 the Emperor, when he had de- *Spartian* in
 nied a certain request to an old *Hadrian* in
 grey-headed person; The same *Hadrian* most
 man addressing himself to him again in hair of
 another colour, saith he, *I have already denied this*
thing to your Father.

It would also well become those which are in
 Places of Government, if they would preserve
 the honour due to their places, by carefully ab-
 steining from all things which have a shew of le-
 vity. They are terrestrial Gods, and nothing
 but what is Majestical becomes them: If they
 would adorn their Heads, they need not consult
 the Barber or Tite-woman, the Scriptures having
 directed them to a more suitable and noble Or-
 nament: *I put on Righteousness, and it clothed*
me: my Judgement was as a Robe, and a Dia-
dem, Job. 29. 14.

3. This novel fashion of wearing strange
 Heads (as it is now used) seems unjustifiable, be-
 cause it carries in it a dislike of Gods Workman-
 ship, and a kinde of Practical reproach to the uni-
 versal Maker. As if their inward thoughts were,
 that if they had been advised with about the Cre-
 ation, some things at least might have been bet-
 ter ordered.

God in whose Book all our members were writ-
 ten, [and *Pf. 139. 16.* by whom the very hairs of
 our

our heads are numbred, (besides other innumerable instances of his Providence and bounty to mankind) hath furnished us with hair growing from our selves; both as a natural Ornament, and to be a defence against overmuch heat, of hurtful impressions, from both which, the brain, being a moist substance, is very capable. As man hath a more capacious brain then the rest of the creatures, so he is observed to be *Animal*
Cael. Rob. maxime pilosum. Unto this noble
dig. and useful excrement there is a daily supply of nourishment conveyed through the porous parts of it, according to the different temperament of mens bodies: it is of different colours and formes. *Black* hair is said to be the result of a hot constitution, by reason of a blackish vapour arising from adust humors, which impresseth the same quality upon the hair. When it is of a pale *whitish* colour, it is an indication that the temper is inclined to cold. When it is *yellowish* or *red*, we are taught out of *Auricenna*, that it sheweth a more exact constitution, equally ballanced and adjusted between both extremes. They which have dry brains, or live in very hot countreys, have usually curled hair, as it is with the inhabitants of *Ethiopia*, where also the Trees grow knotty and full of curls. All this is spoken to shew, that the very colour and forme of mens hair is the Work of God, whose

Salmas. de
Dial. de
Coma.

whose wisdom is not to be despised in the least of
 his works. But many amongst us make them-
 selves wiser then God. That hair which God
 and Nature hath provided for them doth not
 please, and therefore they will undertake to a-
 mend Gods workmanship, and transform them-
 selves into another shape; somewhat like those
 which hanker after stollen waters, when they
 might drink freely out of their own Cisterns,
Isa. 48. 17. But shall the thing formed say to
him that formed it, why hast thou made me thus?
Isa. 48. 20. They imagine hereby that they
 consult for their beauty, but things that are most
 natural are most comely; and therefore the na-
 tive colours of the Lilly or Tulip, *Matth. 6. 29.*
 are preferred before all the acquired Artificial
 bravery of *Solomon*. God is an enemy to inno-
 vations in Nature, as well as in Religion and
 Worship. He said of his own work, *that they*
were all very good, Gen. 1. 31. but he never set
 his seal of Approbation upon mens petulant and
 foolish inventions. That which is as God made
 is, it is Gods; but that which is
 new modelled and changed, it is *Cypr. de Hab.*
 the devils work. We may fear, *Virg.*
 that God will send strange pu-
 nishments for our strange Attires: Not many
 years ago, there was in *Poland,*
 and some parts of *Germany,* a *Bolton* four
 Disease called the *Plica,* which *last things.*
 which

which caused mens hair upon a sudden to curl
twist into the form of snakes or serpents; im-
mediately after it bred vermine, sending forth
noisom savour, and being pricked with a Needle
it yielded bloody drops. No Age had ev-
greater reason to expect some sharp and-sham-
ful rebuke, than this Age of unexampled luxury
and vanity.

4 This Epidemical fashion or disease of wear-
ing Artificial hair, involves men in the guilt of
others sins, and that divers ways, if I be not great-
ly mistaken.

Women-Factors are sent abroad through a
the Kingdom, to bring up Heads of Hair, and
that at full rates, as 'tis reported, ('tis well
some of their Head be worth so much as is given
for their hairy excrement) A more shameful em-
ployment then that of the children of *Israel*
Exod. 5. 12. when they were scattered throughout
all the Land of Egypt to gather stubble; for that
was only their affliction, but I cannot excuse this
from sin.

Divers of the Female sex, (especially the poor
er sort of Countrey-Maidens and children, barter

away that which the Apostle calls
1 Cor. 11. 15. their glory, contrary to the light
Calv. in loc. of Nature, and the Custom of Na-
tions: But if a woman have long

hair, it is a glory to her, for her hair is given her
for a covering. These poor sheep in the Coun-
treys

they are miserably shorn and polled, to maintain
the ignoble Traffick and Pride of the City. Nay,
Mothers unnaturally denude their own children
of Natures covering for filthy lucre's sake.

In every street and corner almost of the City,
are exposed to sail new Heads, Artificially com-
posed and dressed up, so that it may be said of
London as of Rome in times past, that there are to
be seen there (amongst other strange
sights,)

Rhod. out of
Capitum, & Capillarum Concinna- Columella.
tores.

Obj. Now if it be objected that it is the liveli-
hood of hundreds of Families. I answer, this
will not serve the turn. Those women which
wove hangings for the idolatrous Groves,
2 Kings 23.7. might have made this Plea; and
they which made silver shrines for Diana, Acts
19.25. actually did so. *Sirs, saith Demetrius,*
ye know that by this craft we have our wealth.

It is not enough that we are busie in some cal-
ling, but our calling must be good and lawful. *Let*
him labour, saith Paul, working with his hands the
thing which is good, Eph. 4.28. The very Hea-
thens, by the light of Nature, have condemned,
as fit to be exterminated out of the Com-
monwealth, Arts which tend only to the *Tull. Of*
upholding of pleasure and luxury, and a- *fic. l. 1.*
mongst them they reckon selling of Per- *p. 61.*
fumes, Dancing, &c. And doubtless sel-
ling of Periwigs had bin in the List, if it had not
bin born out of due time.

Now

Now if they which are employed in buying up hair go upon a sleeveless errand, if those Emis-
saries can give no good account of their Time
and Travels: They which are a means of set-
ting them on work must expect to pay part of the
reckoning with them, having made themselves
Partakers of others sins, 1 Tim. 5. 22.

If it be a shameful thing for a woman to be
shorn, as the Apostle teacheth, 1 Cor. 11. 6.
If God will one day reckon with them for their
unnatural and cursed cutting off their hair, how
can they go unpunished who tempt them to this
indecenty, and afterwards adorn themselves with
the ill-gotten spoils?

If Tye-womens shops (which are of late so
greatly multiplied) should prove shops of va-
nity, and Nurseries to the pride and luxury of the
Kingdom; how can they wash their hands in in-
nocency, who have been the occasion of setting
up, and upholding that unnecessary and ignoble
Trade.

It ought to be of great weight with persons
fearing God, that the most ancient lights of the
Church both ancient and modern, have condemn-
ed this custom of wearing Artificial hair both in
men and women, and have expressed great indig-
nation against it, dipping their Pens in Gall and
Vinegar, while they are writing against it. He
that shall compare their judgement and doctrine
with our Practice, will evidently finde, that we
are

are either wiser then our fore-fathers, or worse. And here I might mention the Reverend Names of Tertullian, Clem: Alexandrinus, Cyprian, Basil the great, Nazianzen, Ambrose, Jerom, Chrysostom and Epiphanius, who thunder terribly in their Writings against this and the like effeminate usages.

Epiphanius reckons the Massaliani amongst hereticks, because they did eff-ferre meretricio more comam. Of our

Lib. 3. Tom.
Her. 80.

own I might produce as Witnesses against our modern vanity, three Reverend and pious Bishops, Bp. Babington, Bp. Hall, Bp. Reynolds; Of our learned and godly Divines, Downam, Dent, Mr. Rob. Bolton, &c. I hope I shall not offend, if I recite three passages out of them in stead of an hundred. Tertullian calleth Periwigs, Nescio

quas enormitates satilium, atque texturum capillamine uorum, saith he, If thou regardest not the sin, yet let the shame and defilement of them deter thee. Do not

Tertull.
de cultu
Fem. 21

put upon a holy and Christian head the exuvia or castings off, it may chance of some vile ungodly person, it may be of a Malefactor that ended his days at a Gibbet, it may be of one that is damned in hell.

Famous Bp. Hall telleth us his mind in these words, We see in this Castle of the body, the Flag of Vanity hang out most conspicuously, in Feathers, Perukes, Frizzles, Powders, and such other trash.

Serm. at
Groys-Inn

Mr. Rob. Bolton is very zealous according to his manner; reckoning false

Gen: Di:
rect. p. 200
hair

hair amongst the works of darkness, calling it one
 of the hateful baits and enticements to
Ibid. p. 195, 196. lust, which (without other monstrous
 fashions,) are not taken to heart in any
 proportion to their execrableness, a-
 gainst which Pulpits are too silent, and the times dig-
 gest without any remorse or reclamation:

Now when those whom God hath made his Em-
 bassadors and our Teachers, are unanimous in decry-
 ing a corruption of the times, it should be an effectual
 means of our conviction, as it was to the unbeliev-
 er mentioned by *Paul*, 1 *Cor.* 14.24. He is convin-
 ced of all, he is judged of all. When God speak-
 eth to us by the mouth of his holy
Luke 1.70. Prophets, as if they had all but one
Διαφορα mouth, it becometh as many as fear
 God to take more diligent heed there-
 unto; especially since it is made a character of one
 that feareth the Lord, that he obeyeth the voice of
 his servant.

But if we will not be instructed by them which
 seek our good, it is adviseable at
Fas est & least to learn of our enemies. What
ab hoste doc- bitter invectives are the speeches and
eri. Virg. Pamphlets of *Quakers* stuffed with
 against the pride and luxury of this
 generation: and how do they glory in their own af-
 fected and voluntary humility and abstinence? Me-
 thinks this black soap of railing invectives, shuld
 help to fetch out London-dirt. We live in such a

junction, that we ought rather to retrench our selves in lawful things, then by any undue exorbitant practice to harden those miserably deluded creatures to their destruction, justify their often repeated Accusations, or in the least degree give them occasion to think well of themselves in forsaking our Communion.

6. Let it be duely and sadly considered in what time we live; Times in which the judgements of God have been, and are yet abroad; times of jealousies and fears, lest some worse thing may happen unto us then we have yet felt: such should be times of putting off our Ornaments, *Exod. 33. 5.* *The Lord said unto Moles, say : mo the children of Israel, ye are a stiff-necked people: I will come up into the midst of thee and consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee. Those vanities which at other times are but unjustifiable, at such times are unpardonable, Isa. 22. 12, 13, 14.* And in that day did the Lord of Hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth. And behold joy and gladness, flaying of oxen, and killing of sheep, and ~~flaying~~ of wings. And it was revealed in mine ears by the Lord of Hostes; S rely, this iniquity shall not be purged from you till ye die, saith the Lord God of Hosts. Baldness and sackcloth you see would better become us, than such bushes of hair as are usually worn.

Jer. 7. 29. *Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places, for the Lord hath rejected and forsaken the generation of his wrath* When P. Scipio had taken

Polyb. Hist. (Archedona a City in Spain, he abstained from his usual delights, be-

cause it was a time of war, and so it hath been with us. Ahab, and the King and people of Nineveh were but under a threatening, yet they shewed the sense they had of their danger in laying aside their costly and curious attire. And shall we which understand more practise less? Shall insensibility be added to our iniquities? War and the Pestilence, and the like fore judgments,

Tertul. are called *Tonsura humani generis*. It is unreasonable for men and women wantonly to shave themselves, to make room for idle and unnecessary Trappings when God hath been shaving our Nation with the sharp Razor of his judgments, Isa. 7. 20. Are we like to deprecate the wrath of God hanging over our Kingdom, when in our Religious Assemblies, and at our Fasts, we appear before him rather like so many Princes, then humble Penitents, wearing silk in stead of sack-cloth, and having Perfumed Powders on our heads in stead of Ashes?

T. Ann. Milo being questioned for his life for killing Clodius, fared the worse at the hands of the Judges, because he came trimmed up, and splendidly apparelled, and not in the habit of a Mourner, as the manner of those times was. It is written of the Eagle, that she pruneth up her feathers against a storm; and

Agag came delicately, when he was immediately to be hewed in pieces, 1 Sam. 15 32. There is a general fear that a storm is coming, but it seems we intend to encounter it *bravely* and not to veil our Bonnets. It is no good sign, but so it is, we were never more delicate, fantastical and vain in our habits and attires than now, when God is hewing us in pieces with his judgments. When God was about to visit *Babylon*, she was commanded to lay aside her stately Head-tire, and so should we if we did wisely discern the signes of the times *Isa. 47.1,2. Come down and sit in the dust, O Virgin-Daughter of Babylon.- Take the Millstones and grind meal, uncover thy locks, &c.* The time may come, even that year of our Visitation, when (according to the old Proverb) *Heads may go to the Pot for the vanity of hair.*

And here I should make an end, but that I think my self obliged to speak a few words of Advice to the other sex, the Women of this Age, for whom I have so much charity as to believe, that all of them have not lost their ears, as some of them have their heads.

I think it must be granted, that 'tis more natural and tolerable for women to adorn their bodies, and cultivate their beauty, than for men.

Their freedom from great and public-like Affairs, gives them more leisure, *Valer. Max. l.9.c.1.*

and I think that God himself hath so far indulged the weakness of their sex. I would not be thought to speak against their lawful Ornaments, *Ezek. 16. 11. 12, 13.* The Graces of the

Church are set forth by them; *Ezek.* 16. 11, 12, 13. and *Rebecca* decked her self with jewels of silver, and jewels of gold, in times of the greatest plainness and simplicity, *Gen.* 24. 53. The reason of this allowance I think to be, that they may be more desirable in their eyes, whose help and individual companions they are ordained to be. But nevertheless, they must not divide their precious houres between the Comb and the Glasse; nor give way to foolish, immodest, unlicensed fashions. They must so trim up their scabbards, their bodies, I mean, as not to neglect the hidden man of the heart. The Virgin or the Wife must not make them forget the Christian. Nothing must come upon their backs or heads, but what becometh godliness, 1 *Tim.* 2. 10.

How far the Females of our times have departed from this Rule, may appear from some instances, Citizens and others, as if their daughters were the daughters of *Herodias*, send them to learn immodest outlandish Dances and Friskings, wherein the whole body is abused to wantonness, to the manifest breach of the seventh Commandment, which layeth a restraint upon our very Gestures. They esteem it an Accomplishment, and a piece of good breeding, not considering that some women may dance more elegantly then becometh modest persons, as was noted of *Sempronia* a Roman Lady. This very thing was observed to have corrupted the young women of Rome,

*Salust. eleganter
quam ne-
cesse erat pro-
ba.*

Rome, and to have disposed them to leud practices.

Motus doceri gaudet Ionicos.

Matrā virgo, & fingitur Artibus

Jam nunc, & incestos amores

De tenero meditatur ungue.

Horat. Carm.

l. 3. Ode 6.

* *Oh Dinah!*

Others plaister their faces*, and graft on new eye-brows, audaciously chopping and changing the workmanship of their Maker, *Pf. 137. 14.* that they are fearfully and wonderfully made, their Bodies being a piece of *divine Embroidery.*

Dinah! by one days frolick amongst the daughters of the Land thou wert utterly undone.

There are that expose their *naked breasts*, as if the Time of *Innocency* were again returned, when our first Parents were naked, and were not ashamed, *Gen. 2. 25* Such are commanded to put their adulteries from between their breasts, *Hos 2. 2.* and indeed I read that *Helena's Naked breasts* gave the first occasion to her *Adulteries*. As for those women which have the confidence thus to expose themselves in times and places of publick worship, I shall leave them to be schooled by the Prophet, *Jer. 7. 11. Is this House which is called by my Name, become a den of-- in your eyes.*

Prodiū sunt memini, &c. Ovid: ep:

Neither may it be omitted that divers of that sex, who have spots enough in their consciences, and too many in their lives, wear more in their faces. I shall inform them the best I can how they were brought up

A certain slave at *Rome* received from his Master several brands on his face, (you may imagine it was for his goodness if you please) Afterward being advanced to the degree of a Senator, he used black spots to conceal his scars. The *Romane* Ladies were lovers of Ingenuity, and taken with new Fancies. This as far as *I* can learn was the Original of the *Noble Order of black Patches*.

But the vanity of women doth in nothing display it self in so great a multiplicity of formes as in the wearing of hair. Many in despite of God and Nature, and the expresse words of Scripture, will shave themselves, 1 *Cor.* 11. 15. Of old a solemn curse was denounced against such, though they did it under a pretence of Religion, because their hair was given them both as an Ornament, and as a token of their subjection.

They whose businels is in the Kitchen, and amongst the Pots, must wear artificial curls, trundled up like so many snakes, which would put one in minde of the description which the Poets give of the Furies of Hell.

It is also reported, that Goats hair which was once used about the Tabernacle, is made use of to adorn the Temples of some of the female sex, were I one of their number I should be afraid of this new invention, lest it should prove an inauspicious Presage to what Squadron I should belong, when the Judge of

all the earth shall divide the Sheep from the Goats,
Matth. 25. 33.

Besides all this, Women have their *Shades*, their *Towers*, their *Bulls* and *Bulls forsheads*, strange names and stranger things, fit only for the *Kine of Bashan*, *Amos 4. 1.* persons overgrown with an excels of pride, pleasure, ease and petulancy.

But because I would charitably believe, that not a few are drawn into these Practices, rather out of ignorance than insolency; and because their ignorance may be thought the more pardonable, in that it is hard for women to search into these matters, most of the passages relating to them being in an unknown tongue; I shall lend them some help, with expectation of a Christian, and favourable acceptance, whilst I shall faithfully relate what is written by others. And that I may not be farther trouble-som, I shall only propound to those which are in this trespass a few short and inoffensive Queries

Qu. 1 Would you willingly attire your Head after the same manner that Witches were wont to do when they went about their enchantments? I know you abhor the motion, why then lay aside your Wigs and Bulls, for thus they harnessed themselves to serve the Devil. And one of them, Sagana by name, beraking her self to her heels upon a sudden fright, lost the Jewel off her head.

Alum Sagana (aliendum

Ex cidere.--

Hor. Serm.

l. 1. Sat. 8.

In English thus,

*Encountering with a sawcy puff of wind,
 Th' Hag left her cowering Perewig behind.*

Nay

Nay, *Clem. Alexandrinus*, and after him *Polyd. Virgil* and *Raderus* inform us, that these new and strange inventions about womens hair were first found out by *Medea*, a notorious and wicked Sorceress.

Qu. 2. Would you, if you knew it beforehand, wear that which of old time to be the dress of harlots? *Prov. 7. 10.* No, you would reject it with indignation: why then it will cost you the parting with somewhat, but you may well spare it. For

Ov. de arte they were wont to trade much in Artificial counterfeit locks, and they were
Amand. l. 3 wont to send as far as from *Italy* to *Germany* to furnish themselves. A

grave Author saith, that such wares were most in request with the Curtizans at *Rome*,

Dempst. Ant. Rom. *Crines ascititii & adulterini, qui Meretricibus in pretio -- Messalina* that shameless woman, when

Juven. Sat. 6. she went to the Stews to prostitute herself, dressed up her self in a *Bull*, and laid forth her naked breasts,

Et nigrum flavo crinem abscondente galero, &c.

Qu. 3. Would you bring your selves in the same Premunire with the haughty Daughters of *Zion*, which are so sharply rebuked. and threatned with burning in stead of beauty, *Isa. 3. 17, 24.* And to have the Crowns of their Heads smitten with lothsome ulcers? I know your answer. Why then be not too fond of your well-set hair, or affected curls, (as some render it) which was their sin.

Nay,

Nay, it is said, that after our manner they decked themselves with the hair of others, and that this custom amongst them was as old as *Absalom*. For we read, that when he polled his head, 2 *Sam.* 14. 26. he weighed the hair of his head at two hundred shekels. Now, say they, it is prodigious and ridiculous to think, that the pollings of one mans head, at every years end should weigh as much as the fleeces of two sheep. Wherefore they conclude that these words must signifie the weight or price, at which the Reversion of *Absaloms* head was sold *Puellis solymitanis*, to the women of *Jerusalem*, to make them Artificial Tresses, or *Towers of hair*. Sanct. in
Isa. 3.

Qu. 4. Would you have a hand in pulling down the Judgments of God upon the Kingdom? I know your tender hearts cannot endure to think of it. Beware then for which they are inflicted; when the Lord went about to visit *Jerusalem* with sore judgments, the women are called upon as more immediately concerned in the sin which brought them, and the bitterness of them, *Is. 32. 9.* *Rise up ye women that are at ease, hear my voice, ye careless daughters, give ear unto my speech.* Again *v. 10.* *Many days and years shall ye be troubled, ye careless women, for the Vintage shall fail, the gathering shall not come once more.* *v. 11.* *Tremble ye women that are at ease: be troubled, ye careless ones, strip ye, and make ye bare, and gird sackcloth upon your loins.*

Though

Though women are the weaker vessels, yet they are strong enough to pull down the judgements of God upon a Nation. The pride and wantonness of the daughters of Jerusalem, was a principal cause of Judah's ruine, and in special their affected fashions in their hair, *Isa. 3. 24. Isa. 4. 4* When the Lord shall have washed away the filth from the Daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement and by the spirit of burning. From which words we may animadvert, That what some women account their *Finery*, God calleth their *Filth*. That the Pride of women is ranked with murder, one of the most unnatural and crying sins; it stands in the same Catalogue with the blood of Jerusalem. That it is a filth to be purged away by judgements and fire. It deserves to be considered, whether the flames which laid London in ashes were not kindled from these sparks.

Shall England, our native Countrey, be choaked with hair (as one of the Popes is said to be) the ignominy of the destruction being added to the sadness and misery of it.

Qu. 5. Have you a mind to draw forth the impure lustful inclinations of others, and so bear a share with them in their sin and punishments? Shall Adam in his Posterity complain the second time, *Gen. 3. 12. The woman which thou gavest me, &c?* If you say, No. Then forbear to spread Nets and snares for their eyes, as if you would invite them to lust after you. It is certain, that Hair artificially and

and vainly set out, is unto vain mindes a very tempting object.

Spectat inornatos collo pendere capillos Ov. Met.

Ecquid se comante air? --- L. I.

Qu. 6. Would you be found in such a fantastical Attire at the time of your *Death*, or at the second Appearance of Jesus Christ: No, then you will all be more humble and serious. And why not sooner? for what you have done shall be then remembered and accounted for. *Tertullian* wished that at the General Resurrection he might but stand behind those Women and Virgins, that went in strange heads and strange faces, to see if the Angels would take them up, and carry them to meet the Lord in the Air.

Qu. 7. Would you follow the Trade of them that are most addicted to these disguising fashions? Are you willing to cast in your lot amongst them? I dare become surety for many of you that you would not. Why then eat not of their broth, lest in time to come you eat of their Beef.

To conclude, let men abstain from unmanly disguises and fashions. Let them shew themselves such by somewhat else, besides the wearing of the breeches, that is may not be said of Men of this Age, That they are but women in mens Apparel. *Hom. Odyss.*

It should be remembered, that we read but of one man in Scripture, that made an idol of his hair, and it proved the instrument of his death. O *Abalom!*

lom t. Absalom t. what hath thy pride profited thee, and thy goodly locks, whereby thy life was insnared, like the hunted Stag, which hath sometimes bin intangled by reason of his stately-branched Items? It was said of old, *That the Woman was first in the transgression*; let us not now change places with them. If you would have your heads comely and full of grace, instead of the Barbers or Fire-womans shop, go to Wisdoms Warehouse, and there you shall be better furnished, and better cheap, *Prov. 4.9. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee.*

And you, O Women and Virgins, remember that you have lamps to trim as well as carcasses, if you be wise indeed. You are of near alliance to corruption and the wormes; and when once you come amongst your poor Kindred, there will be none of these things. Follow the living Patterns of divers of your own sex, and those persons of plentiful estates, and good quality, who have not touched these (very doubtful and suspicious, if not unclean) things; which thing with the rest of their virtuous works, shall praise them in the gates, *Prov. 31.31*. Be not too curious in adorning those heads of yours, which must shortly be laid in the dust, nor those faces which ere long will be bound about with a Napkin. *John 11.44*. Jezebel almost in the same houre tired her head in the greatest bravery, and was eaten of dogs, *2 Kings 9.30*. She came from looking in the Glass, to the looking out of that window from which she was cast headlong. If you will play the wise women,

women, divert your care to more necessary and better things. In stead of your broidered curled hair put on shamefastness and sobriety, 1 Tim. 2.9. This is an Apostolical Dress, Head-tire for women that is *Jure Divino*. Espouse your selves as chaste Virgins to Jesus Christ, devote your selves entirely to your Princely husband, Psal. 45. 11. So shall the King greatly desire your beauty, and you shall have God himself to be your lover.

At the Close

Antiphona

OR;

A Song of Conversion by Persons having seriously Perused this Treatise.

False Hair, the Flag of Pride, take down
That Witches, Whores and Drunkards crown

We who the sheep of Christ profess,
Shall Goatish looks defile our dress?
Shall we tempt others unto lust,
That shortly must lie down in dust?
What thus our time and coyn expend;
Whose precious souls shall have no end?
Lets trim our Lamps by Scripture-Glasses,
That to Eternity must pass:
What we proud Ruffian-duels arm,
By wanton looks, and lustful charm?
Shall we to envie stir those breasts,
That scarce a goat have in their chests?
Shall we offend those pious hearts,
And wound them with our poisoned darts?
That spend their time in sighs and groans,
To weep on us with holy moans?
What we enchanted by their spell,
And merrily dance into hell
With such as glory in excess,
And hate the ways to blessedness.
Shall we for odious trifles fight?
For excrements lose Heavens light?
Lets with good Magdalen amend,
And on his feet our tears spend;
And wipe them clean with our chaste hair,
His precious blood who did not spare.

B L

90091762

LUKE 16.15.

That which is highly esteemed amongst men, is abomination in the sight of God.

Μη ἐσθλάς πυργῶς ἐ τοῖς πρὸ ἡμῶν γυναιχὺς. Γρ. Νὰρ.

F I N I S.

